

IMPACT

Weekday Religious Education Quarterly

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Happiness must be continuous, else it is imperfect. It must be enjoyed every day and hour of life. The Church must, therefore, carry over its message and methods from Sunday to week days. Methods and approaches must be devised by which all the days of life may be animated and enlightened by the teachings of the Church. A Sunday religion leads to partial happiness; a Sunday plus a week-day religion may complete man's joy in living.

The Church must be practical in its labors. Not only must it be generally comprehensive in its sympathies, but it must move directly, helpfully, into the many fields occupying the attention of men. Religion should find application in the shop, the school, the kitchen, the farm, as well as the meetinghouse. There should be no fear in applying the principles of religion in the every-day affairs of men. Economic and social questions can best be interpreted by the religious principles held by the Church. The nearer the Church comes to the practical issues of life, the more serviceable it will be in promoting human happiness. This does not mean that the Church should interfere in any of the affairs of its members, for the free agency of man must never be violated; but it does mean that the principles of the Gospel have clarifying and cementing power among the perplexities of life. Educational, social, and economic problems have their spiritual equivalents. This is tersely said in a revelation given to Joseph Smith, "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal—for my commandments are spiritual." (D&C 29:34-35.)

Elder John A. Widtsoe, **Program of the Church**, pp. 25, 26.

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Editorials

PRACTICE WHAT WE PREACH

WE HAVE all heard the aphorism—"How can I hear what you say when what you are thunders so loudly in my ears?" Certainly, when a man proclaims a course of action which he himself could conceivably follow but does not, we are inclined to disbelieve the value of his counsel or to think him who gave it a fool and a weakling. Such a man has lost all of his power and influence with his fellowmen.

But there is another aspect of the problem often overlooked—the grave danger of limiting our advice and counsel to that which we can and have followed ourselves; for if those whom we counsel rise no higher than the counselor, the race is indeed doomed. Rather, we are impelled by the philosophy of Oliver Wendell Holmes:

Build thee more stately mansion, O
my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the
last,

Shut thee from heaven with a dome
more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's
unresting sea!

—from *The Chambered Nautilus*
by Oliver Wendell Holmes

Indeed, one of the greatest calamities of our age is the tendency on the part of many parents and teachers to justify their own deficiencies because of the weaknesses of their teachers and, for the same reason, to condone others with equal but not greater diversities from the established moral codes.

He who ignores history and lives in the narrow world of today tends to judge life's values by the rule of acceptability by the immediate society in which one lives.

Integration to one's society thus becomes the standard. Hence, to be happy in a society of thieves one must condone the thief, or better still, become one. In a society of harlots the standard of acceptability is vastly different from standards in a society of angels. In such situations people preach no higher than they are, and do not preach what they do not practice.

It is only when we teach higher concepts than we ourselves live that there is hope for the human race. If our standard of moral rightness is limited to our own individual actions, we are often impotent to help others. "Do as I say and not as I do" may tinge on insincerity, but it is not hypocrisy. To be effective, such a position must be based on observations (brought to the attention of the student) of individuals who have lived the higher standards and tasted the fruits which followed.

A track coach can teach his protegee to perform better and avoid errors he himself made in his collegiate days. There are few parents who do not teach their children to walk higher than they have walked.

The strength of the teacher who would have others live better than he, is conditioned by his knowledge of good men, not only of his generation but of past generations as well. Supreme strength lies in understanding and faith in God. Where God and not man sets the pattern of living, we find a standard that neither teacher nor student can reach but to which both may aspire. Thus, the teachings of Jesus have set a standard which the teachers of the New Testament may not have reached, but when taught with sincerity, these teachings strengthen the student and give him a goal toward which he may strive.

W. E. B.



HAPPINESS

WHILE the efforts of teachers to demonstrate to mature people that happiness is a by-product of wholesome living have been largely successful, some obstacles appear to stand in the way of teaching this principle to immature people. Two difficulties should receive thoughtful consideration. First, many immature individuals apparently tend to think of happiness as a kind of future gift to be bestowed as a result of practicing self-denial or asceticism in this life. This misunderstanding may well arise from the tendency of some to contrast and dichotomize as they attempt to describe happiness. It is therefore easy for some young people to erroneously conclude that happiness can be sought directly or that it comes as an endowment after this life. Or they may think happiness is a result of great spiritual discipline—a quality which many immature people feel they do not have. Since happiness may be thought of as transcending things temporal and physical, immature students may also conclude that it excludes these and therefore is really a part of another and different kind of world.

Second, some terminology used to describe the achievement of happiness is so unfamiliar or foreign to the experience of immature people that it tends to convey little meaning and may even leave them with erroneous concepts. For example: One may talk about harmony as an aspect of happiness, but to many students harmony is experienced by ignoring distasteful things rather than by accommodation. Happiness is also said to be a result of self-expression, self-unfoldment and achievement, but the nobility of selfhood may completely escape the young people who are lending every effort to conform. Still another attempt to describe happiness is

to say that in its truest form, it lasts. But immature individuals are not very interested in tomorrow's promised satisfactions and may well sacrifice them on the altar of expediency or acceptance.

It would appear, therefore, that immature people often conclude that gospel happiness is remote and different from the kind of happiness they experience. The teacher's task is to show that happiness is a by-product of daily living, and the concern of religion is to eliminate the negative, and as the old song puts it, "accentuate the positive."

Happiness is not the kind of thing which can be conferred on someone. It is a product of things men are doing now—growing toward maturity, experiencing the physical satisfactions of life, overcoming obstacles, establishing friendships, discovering truths, giving service, participating in the arts, expressing individuality, performing acts of kindness and thoughtfulness, and experiencing and expressing love. These are the kinds of things which give birth to happiness now, and, we assume, the kinds of things out of which happiness will be born throughout the eternities. They are aspects of daily living—our participation in life's activities with loved ones and friends. They are part of our endeavors—our striving for wisdom, spirituality, and growth.

Happiness is not something to be dispensed at some future date. It is already here! We need only turn our attention to it and delight in whatever degree of happiness we have prepared ourselves to experience. Today's happiness is the preparation for a fulness of happiness in the next life.

A. L. P.

Happiness is

NOW!

THE gospel of Jesus Christ is the most powerful force in the world to bring about man's happiness. The joy that comes from compliance with principles on a daily basis can only be understood and appreciated by those who participate.

Many gospel teachers have heard students make the following observations:

"It's so hard to live the gospel. I can't have any fun! The Church is for the future and the hereafter; it doesn't do anything for me now."

"I don't think our religion is so hot! It doesn't give me anything to do now that is important. All it does is take away my free agency—and yet teachers all harp on how God won't take away our agency because it's so important to us."

Also, in the most trite and often-quoted prayer among our young people we hear: "Bless us that what we learn today will help us in our **later lives** . . ." Apparently we have so carefully oriented our youth to living the gospel for its future blessings and rewards that many cannot see its value in the present. Far too many are leaving God out of their daily activities.

It is not difficult to comprehend the reason generations of the past were so extremely anxious for their future. Their present was not significantly happy. Day-to-day living was full of frustrating hardship, poverty, and fear for the safety of family and loved ones. It is no wonder that they prayed and lived for the deliverance and security of the future. During those trying days the gospel itself provided hope and promise of happiness. Living in our day is, in this respect, almost the fulfillment

of the dream of the past. We have so much ease, spare time, and pleasure in our daily lives that we may fail to feel the dependency on God for aid which our past fathers felt.

However, they experienced joy quite apart from worldly hardship, and we may experience joy quite apart from a world of ease and pleasure. Living the gospel gives meaning and value to life whether lived in hardship or ease.

The challenge of religion teachers to youth is obvious, but at the same time, intricate. The need is to demonstrate that gospel happiness is different and now! Joy is the result of pure, meaningful living today! Righteousness in the present is the best guarantee of happiness both now and in the future.

"Youth need examples, not critics." They get enough criticism from their parents, friends, and teachers. The gospel teacher must, in his own life, strive to reflect the epitome of what he teaches. The enthusiasm and happiness for life, **now**, under the gospel influence, should literally radiate from him at all times and under all circumstances. This kind of example through daily contact is difficult for a student to ignore. Students must see from their teacher's own personal life that his interests are not limited to the classroom and Church activities alone, but that he participates in many wholesome and appealing pursuits. It will help the students to know that he derives pleasure from such interests as music, sports, photography and good movies. The teacher should not hesitate to let them have a glimpse into his private life; it makes the "saintly character" come alive and become human. If a teacher does not have out-



Lowell F. Wilson

Highland Seminary Teacher, Salt Lake City

side interests in common with his students, it may be wise to develop some.

Through these interests, he may personalize the gospel in all enjoyable aspects of his life. He wants the students to see, through his experiences, that living the gospel can be fulfilling and exciting—its benefits and joys daily occurrences!

A second way to teach gospel joy in the present is to give students the opportunity of discovering truth for themselves. Many people thrive on challenges. Students may be challenged to apply gospel principles in their own lives—actually try to live commandments they are not fully obeying—that the blessings which follow obedience may be experienced. They must be trained to become more aware of opportunities in which they can apply specific principles or ideals. This could be accomplished in open discussions in the classroom, in private consultation, or through worksheets and questionnaires. In sharing their experiences with others, students will be strengthened and encouraged to apply these truths, that they may enjoy life more fully. Students should progress through the year and prove that the gospel brings happiness. This takes continuous follow-through on the part of the teacher. We cannot merely challenge the student once and expect him to carry on enthusiastically.

In the seminary program many teachers divide their classes into zones which function similar to those in the mission field. Some students, who by themselves do not have the courage to make commitments to live gospel principles, may be more successful working with others

in a zone situation. Will James had the philosophy of making commitments in pairs with friends who had enough influence on each other to hold one another to the commitments. Then, if one did not succeed in doing what he had committed to do, his partner held him to some predetermined punishment until he did succeed. The more distasteful the punishment, the better chance he had for success.

A third way of helping students to live and love the gospel now is the most common methodology used by teachers of religion—that of vicariously sharing the experiences of others who have sought a better way of life. A good teacher capitalizes on these successes and failures of the past, brings them into the present, and adapts them personally in the lives of his students. The challenge of a teacher is to make the past so vital and alive that students empathize with the characters of religious history and place themselves mentally and emotionally into the action. A teacher may lead the story into a situation in which he can stop and let the student explain what he would do in the same circumstance. In this way the student is making decisions which, when applied to similar situations in the present, will help him to make wise choices. This becomes a powerful tool in living the gospel and in experiencing its benefits on a daily basis.

A few varied examples of teaching happiness in gospel living may be of value.

A student could interview his bishop and find what he personally enjoys about living the gospel. How does he find daily joy when his

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Frank D. Day



Robert J. Matthews
Director of Academic
Research

IN MAY, 1968, it was announced that Franklin D. Day had been appointed an assistant administrator of Seminaries and Institutes of Religion in the Church Schools system. In this assignment Brother Day works with Alma P. Burton in assisting President William E. Berrett to administer the extensive week-day religious education program of the Church. Although Frank is not new to the department, we know that our personnel will welcome an invitation to become better acquainted with him and his family through this article.

Franklin David Day made his entrance into mortality in the farming community of Hunter, about ten miles west of Salt Lake City, as the first son of David B. and Inez Powell Day. It was a family of modest finances, but of abundant wealth in love, faith, and happiness. The family members are also friends and today still continue the close family bonds they had as children. Frank's father was an example of true greatness and is remembered by the children as one who always had plenty of time for them. Frank recalls that his father patiently instructed him in doing many things that other fathers often do themselves rather than take the time to help their sons. There was considerable freedom, but there was instruction as to how

to use that freedom wisely. As a result, Frank looked to him as brother, friend, and father, who left his four children the inheritance of greatest value—a good name and a desire to live as the prophets have directed.

Frank remembers his mother as a quiet, unassuming person dedicated to her home and family—an immaculate housekeeper who believed that godliness included cleanliness in home, in body, and in mind.

The character of father, mother, and children, together with the influence of the Church, made life in the Day home a warm, spiritual experience. Although neither of the parents was educated beyond the 8th grade, they were wise in the ways of life and always counseled their children to have as much formal education as possible. They were also dedicated to the principle that the Church should be a strong influence in the lives of the family, and Church activities were a major developmental factor in the children's growing-up experience.

Brother Day's formal education began in the Granite School District where he attended elementary and secondary schools. While attending Cyprus High in Magna, he found that seminary was his favorite class—especially as

taught by Alfred C. Nielson—and Frank says that the influence of Brother Neilson and the seminary made this phase of his life most interesting and helped him to get more out of his high school classes. Although Frank participated in several types of athletics, he found that his greatest interest was in baseball.

At the age of twenty, Frank was called to serve in the Northwestern States Mission. The official call from the prophet Heber J. Grant was impressive to him, and will always be memorable in his life.

Three weeks after returning from the mission field, Brother Day was inducted into the United States Marine Corps and spent much of the ensuing four years in the South Pacific. As a Marine tank commander and gunman, he saw combat action and participated in a number of landings to retake several islands that had been lost earlier in the war. During the latter part of his overseas assignment, he was a guard in North China helping to keep back Communist troops under Mao Tze Tung until the Chinese National Government was able to move its troops into the area.

Frank is a peaceful man, yet he considered it an honor to serve his nation, to wear a uniform of the armed forces, and to do his part in helping his country maintain its God-given freedom. As a consequence, he decided upon a career in the Marine Corps and planned to remain unmarried. However, when he returned from overseas duty and was stationed in Pocatello, Idaho, he met a young lady named Mary Jane Brown, and following his discharge from the Marines, they were married on November 19, 1947. In looking over the last 21 years, he recently gave the following expression of his feelings: "When I realize the happiness in my life since this marriage, I shudder to think what I would have missed had I remained in the armed forces, unmarried. My family, my Church, and my marriage have contributed everything that is good and wholesome in my life."

Frank has the same love and respect for his wife's family that he has for his own and has no sympathy for the prevailing attitude in the world toward mothers-in-law. He says that his wife's parents could not be surpassed in kindness, generosity, and understanding.

Soon after their marriage, the Days moved to Provo and Frank enrolled at Brigham Young University. During his studies there, he enrolled in some religion classes taught by William E. Berrett. President Berrett's teaching ability gave him new insights into the gospel and exerted

a lasting influence upon him. In 1951, with a new bachelor's degree, Frank was appointed principal of the Panguitch, Utah, Seminary, and after three happy and successful years of teaching was then appointed principal of the Shelley, Idaho, Seminary. While at Shelley, he was called as counselor in the Shelley Stake Presidency. The Days found Shelley especially enjoyable since it placed them near Mary's family.

Next, the Days were assigned to Cedar City, Utah, as coordinator of the Southern Utah and Eastern Nevada District seminaries and as an instructor in the institute of religion adjacent to the College of Southern Utah. During this assignment, more new and lasting friendships were formed with residents, students and faculty. Frank particularly appreciated the close and enjoyable relationship with those whom he taught at the institute of religion.

Each new assignment and location added new friendships and new teaching experiences to the Days, but of even greater importance, the family continued to grow by the addition of children. While at Provo as a student at the "Y," the Lord blessed them with a beautiful baby daughter whom they named Diana. During their stay at Panguitch, another blessing came into their home. This one they named Janaye. At Shelley, their first son was born and they named him Kent David. In Cedar City, two more children were added to the family, a girl, Julene, and a boy, David Reed. Frank thinks there never was a daddy prouder of his girls and boys nor prouder of their mother who takes such excellent care of them.

Church assignments also continued to come, and Brother Day was called to the Cedar Stake High Council. Frank says he went to his meetings one morning with the feeling that something was going to happen in his life for which he was entirely unprepared. As the day passed, he found that his feelings were correct. Elders Mark E. Petersen and Thorpe B. Isaacson were present, and he was called to be the president of the newly formed Cedar West Stake. He recalls that the visiting Brethren gave him one hour to choose his counselors, the clerks, and a high council. A great feeling of humility enveloped him, but the Lord came to his assistance and the officers were chosen and sustained on schedule.

After four years as stake president, during which time he also earned a masters degree by attending summer school at BYU, the Days returned again to the "Y". Here Frank began to work on a doctor's degree in education and also to teach part-time in the College of Religion.

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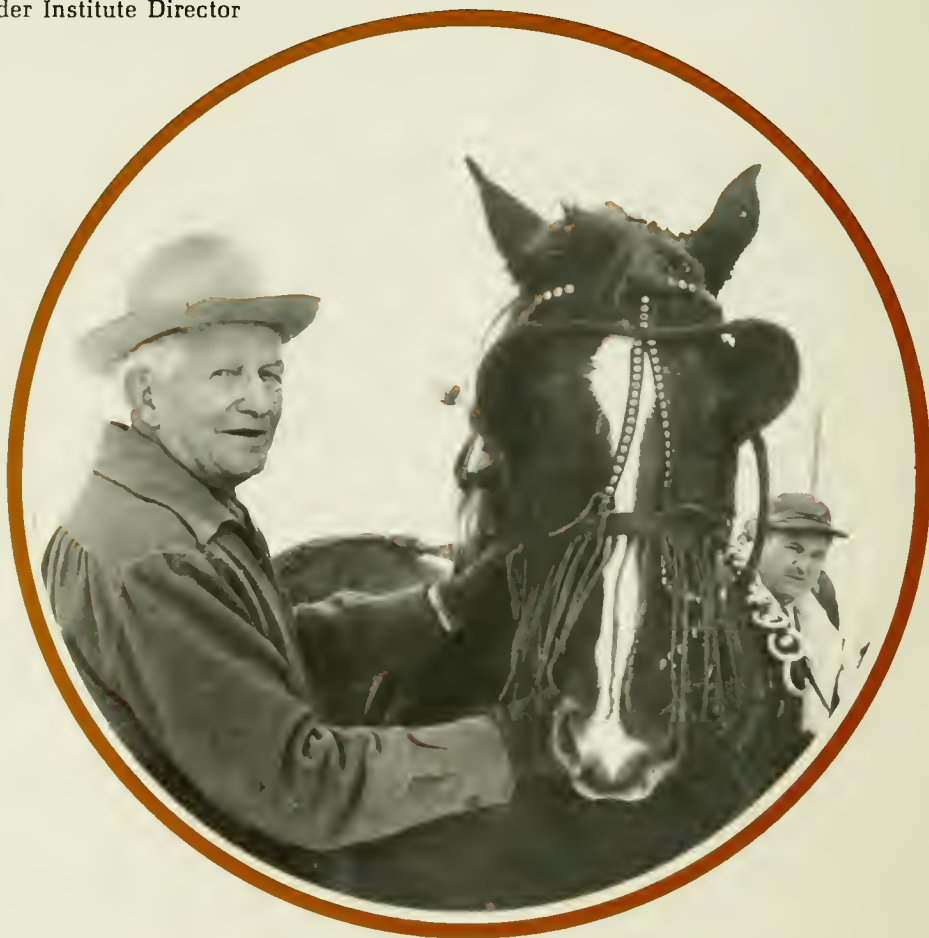
NOT long ago a noted scholar wrote a book entitled **The Meaning of Death**. The contents of his work were taken from several case histories of individuals who were suffering from terminal cancer. These people were faced with the immediate problem of dying, something we all face remotely. The object of his study was to assess the feelings of those who were about to die. Almost universally, the patients agreed that the inevitability of death was not the issue. The real issue was how to live a full life. They all seemed to agree that **the problem of dying is the regret of not having lived.**

I have often wondered if we teachers of religion have become so taken up with the concept of "other-worldliness" that we have lost sight of some of the problems of living. I am not talking about the living done by our students. I am talking about our own personal lives. Some appear to be so full of the "gospel" that they cannot find time for such diversified activities as sports, fine arts, or hobbies. In so doing they become exemplars of stilted piety rather than the abundant life spoken of by Christ.

Much has been said about the need to educate the whole man. We tend to view this from a

Living Life Abundantly

Max W. Swenson
Boulder Institute Director



dichotomized frame of reference, separating all aspects of living into either the spiritual or academic camp. A somewhat natural reaction of the religion teacher is to play down the academic, play up the spiritual, and ignore the very basic problem of teaching students to be good human beings.

Many of us fail to teach because we fail to show. We have spent long hours pouring over books in an attempt to get rid of antiquated teaching methods and to revise the saber-tooth curriculum, but give little thought to the problem of having become personally antiquated. We consequently become outmoded coaches of meaningful living because we have personally lost contact with the real issues of life. What we are as persons sometimes gets in the way of what we are trying to do.

We often become so involved with the spiritual development of our students that we forget that the Lord has given us our bodies for a purpose. Mortality and its subsequent challenges should not be viewed as simply an inconvenient or distasteful period of time to be tolerated with hopeful expectations of the day when a new and better spiritual existence will rescue us from the dilemmas of living in the world. The opportunity to possess a mortal body and to live in a world which gives us exposure to a wide variety of experiences should be looked upon with a great amount of anticipation. The opportunity to add a new dimension to our personalities may provide a thrill which is not a "once in a lifetime" experience, but could and should be a pool in which we bathe daily.

In a recent issue of *The Instructor*, President McKay wrote:

I love life! I think that it is a joy to live in this age. Every morning as I view from my windows the mountains to the east, and greet the sun as it ushers in these unexcelled autumn days, I feel the joy and privilege of life and appreciate God's goodness. (*The Instructor*, November, 1968, p. 422.)

Whether we like it or not, our lives become models after which our students pattern their lives. Chances are that their patterns will conform more closely to what we are as persons rather than how we think. We need to show students how to live. We need to help them develop interpersonal relationship skills which will assist them to become something and therefore, avoid the sad plight of Mary McLane who said, "Badness, compared to nothingness, is beautiful."

We need to learn to stand erect, smile, and

show our students that it is possible to be good and still have fun. Living the gospel doesn't require us to give up the fun things of life; neither do the fun things of life require us to give up the gospel. The gospel plan provides us with a measuring rod by which we may keep these activities in their proper perspective. We should be enhanced by our hobbies, not enslaved by them. We need to break out of the yoke of institutionalized religion into the freedom of being a truly sensitive, happy, yet efficient human being. Our church activity should not be a burden which we bear, but a torch that we carry with a smile to lighten the lives of those we teach.

No one is more aware of this than I. This concept was brought sharply to my attention one Sunday afternoon several years ago. It was 5:40 p.m. and our sacrament meeting began at 6 o'clock. I was busily engaged in helping my wife solve the complexities of getting seven children dressed and ready to go. Right at the most confusing moment of our household bedlam, I heard a knock on the back door. Grudgingly I jerked it open and was confronted by a simple beggar who humbly and politely asked for a sandwich. I looked at my watch with an irritated glance and told him that I was sorry, but that I had to be to Church very shortly and just could not take the time. He graciously thanked me for listening, apologized for having caused me the inconvenience, and moved off the steps and down the walk. His needs were great, but his timing was poor. I was so busy trying to be an active part of the organization that I could not find time to be a Christian.

Needless to say, my wife was very upset when I told her what had happened. She immediately sent one of the children down the street to retrieve a tired, hungry old man, and teach a busy teacher an important lesson.

We were late for Church that day, but never before nor since have I entered the House of the Lord with a clearer understanding of what the Lord meant when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That day I made a serious commitment. I must find some way to allow my Christianity to fit into the framework of my Church.

I do not believe that the Savior ever intended us to use Church positions as an excuse to keep from developing human skills necessary to live a more rounded life.

When we think of the completely socially adequate personality, many of us think of some-

thing infinitely more than we are. The difficulty of perceiving ourselves in such a role seems so frightening or so impossible that we immediately abandon the very thought, and justify our position by the trite excuses that we do not have time, or that we do not have the money, or that those things are not really important anyway when compared to "the Lord's work."

You do not have to be the epitome of social grace for students to love you. Many of the men in my life who have impressed me most were older men whose most salient attribute was simply a diversified interest in many things. The following suggestions may be helpful in learning to live a more abundant life:

1. **Develop a special interest of your own apart from teaching religion.** By so doing you may discover the thrill and excitement that comes from such activity, and therefore genuinely share the special interests of your students.
2. **Learn how to play.** Having fun is an art and requires special attention and skill. Observe those who know how to have fun. See what they do and how they act and react in recreational settings. Choose a person after whom you may model your life, and incorporate his skill into your own behavior.
3. **Do not be afraid to be a beginner.** It is not necessary for you to be the best, or even good in everything you do. It is good for the students to see you lose or fail at times. They need to know that you, too, are human. So very often we purposely restrict our behavior to those kinds of activities which are safe and do not involve a risk of any kind. This kind of behavior is narrowing and self-destructive rather than broadening and creative. If we expect our students to show creativity and daring in their spiritual lives, we should be willing to set the pattern for them with things they can see.
4. **Force yourself to remain in socially uncomfortable situations until you learn to feel better about them.** The scriptures are a constant reminder of the need to overcome obstacles rather than avoid them. President Grant reminds us that persistence in a task does not change its nature, but improves our skill. Consequently, our anxiety about the situation is reduced. The very essence of Godhood has little or nothing to do with collecting data or memorizing facts, but has everything to do with learning to deal with and overcome the complex problems which face each of us.
5. **Do not prejudice whether you would like or dislike an activity until you have really given**

it an honest chance. The excitement of discovery holds just as much fascination and thrill in the present as it did in the past. We may have discovered all of the continents and oceans, but their discovery was no greater thrill than the personal discovery of a new dimension of the human personality.

6. **Plan specific time for recreation.** If you wait until you have spare time on your hands, you will probably never get around to anything besides self-maintenance tasks. Look for and learn to recognize unused time. Make an appointment with yourself, often and regularly, for a specific block of time for some "broadening" experience. Then keep the appointment! "Above all else, to thine own self be true." We dedicate ourselves religiously to meeting appointments with others, but often are very lax in our commitments to ourselves and our own families.
7. **Learn how to relax.** Develop the ability to live in "day-tight compartments." Concentrate on the immediate problems of today and the anxieties of tomorrow will take care of themselves. Do not take your work home with you. If you get behind, go to work earlier in the morning. For most people, morning seems to be the efficient time of the day. Schedule regular periods for rest and relaxation. Most of us have experienced the frustration of stealing a few winks of sleep during the day, only to wake up feeling worse than before, with the added burden of guilt because we have wasted time. If you plan it, you do not have to steal it. This eliminates interfering preoccupations and feelings of guilt and makes the relaxation more effective. Preoccupation with unaccomplished tasks is the greatest robber of efficiency and murderer of time. We worry about stealing an hour of rest, and consequently, rob ourselves of precious days of efficiency.

Several years ago I had the privilege of acting as a guide at the New Zealand Temple grounds. A sad but fairly frequent experience was to have a middle-aged, greying woman explain that she was alone on a world cruise she and her deceased husband had planned to take together. Sad tones and solitary involvement were mute evidences that time had robbed her of that dream.

I agree with others that the problem of dying is the regret of not having lived. Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

JOHN HENRY EVANS



Since first publication in 1933, **Joseph Smith an American Prophet** by John Henry Evans has been one of the most popular books in the Church about the life and teachings of the Prophet Joseph. This book is widely read today, although in recent years a generation of teachers and readers has emerged in the Church to whom the author is generally unknown. In response to numerous requests for information about Brother Evans, the following biographical sketch is provided.

John Henry Evans was born in Wales April 8, 1872, the son of John Daniel and Margaret Harris Evans, early converts to Mormonism. In 1878 at the age of six he immigrated to America with his parents from Llanarthney, Carmarthenshire, Wales, and settled in Logan, Utah. He was later a pioneer settler of Idaho Falls, Idaho. He married Amy Whipple in June, 1900, graduated from the University of Utah in 1906, and continued his education at the Univer-

sity of California at Berkeley.

Always an active worker in the Church, he served as Sunday School superintendent of Bingham Stake in Idaho, a member of the Salt Lake Stake Sunday School board, a member of the general board of religion classes for 20 years, and a member of the Church correlation and social advisory committee. He was called to teach a special Sunday School class arranged for the Tabernacle Choir and also devoted his talents as a writer to the preparation of priesthood and auxiliary organization manuals.

For many years Brother Evans was a member of the original religion class general board which dealt with religious education on a week-day basis for young people of elementary and secondary school age. The functions of this board were later assumed by the Department of Education (now the Department of Seminaries and Institutes of Religion) of the Church.

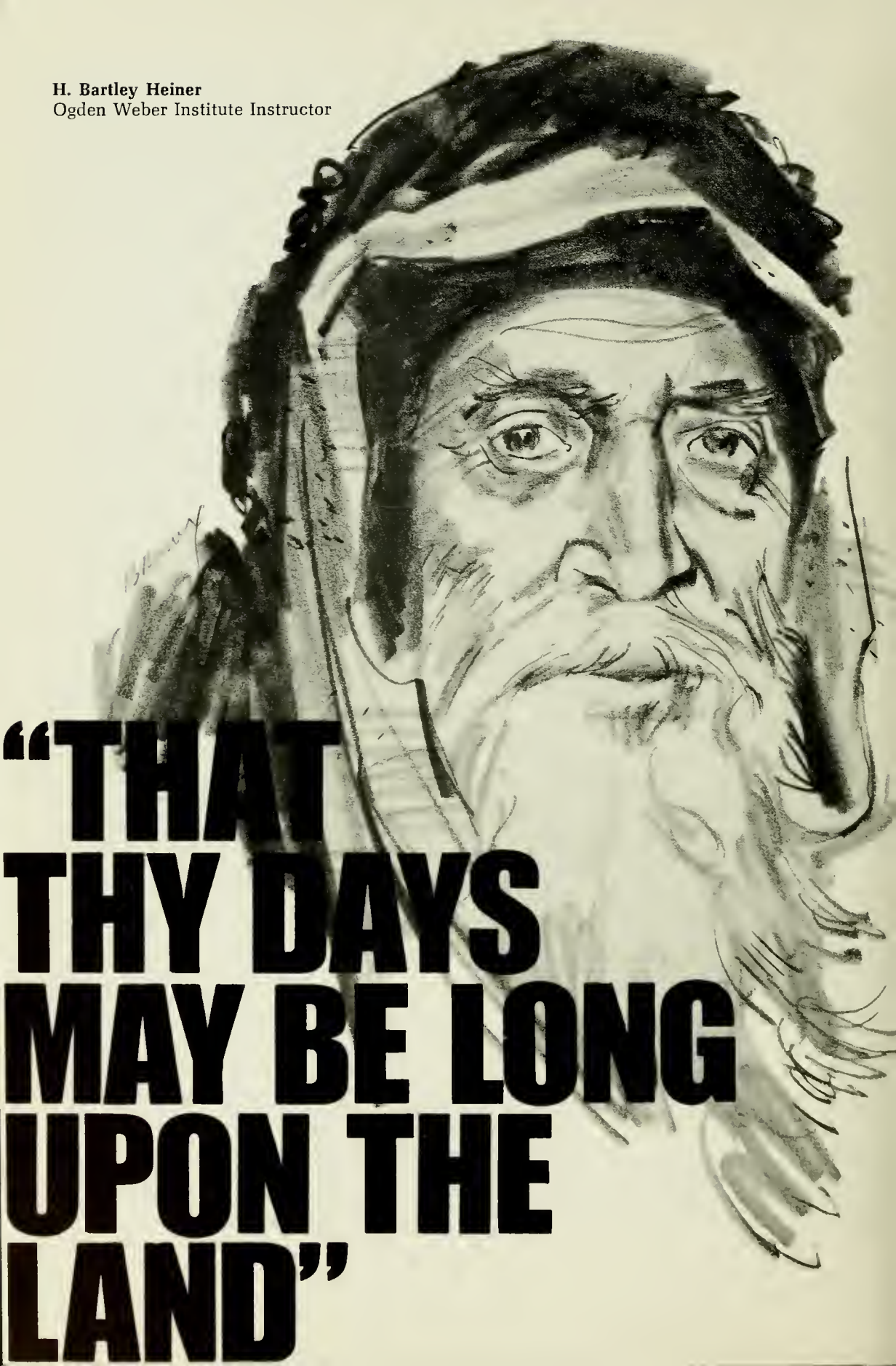
He was a noted member of the Cambrian Society, an organization devoted to the promotion of appreciation for music, literature, and art, serving many years as one of the directors. He was also active in civic affairs.

He authored 28 published works, among which were the following: **Charles Coulson Rich, Pioneer Builder of the West**; **Ezra T. Benson—Pioneer, Statesman, Saint**; **The Story of Utah**; **The Heart of Mormonism**; **Our Church and People**; **On Eagles Wings**; **One Hundred Years of Mormonism**; and **A Short History of the Church. Joseph Smith, an American Prophet** is probably his best-known work. The manuscript for this book was submitted to the MacMillan Company by Brother Evans with hope and expectation of its receiving national or even international distribution and recognition. To some extent this wish has been a reality, although major distribution has been through Deseret Book Company as agent for MacMillan.

For 22 years he taught at the LDS University in Salt Lake City and was head of the English department. During much of this time he taught English and New Testament. Those who were his students remember his intensity as a teacher and the earnestness of his manner, especially as he helped them discover the Prophet Joseph Smith.

Brother Evans died in Salt Lake City March 24, 1947, at the age of 75, survived by three sons, two daughters, 15 grandchildren, and one great-grandchild.

H. Bartley Heiner
Ogden Weber Institute Instructor



**“THAT
THY DAYS
MAY BE LONG
UPON THE
LAND”**

THIS article is an example of how dramatization can be used effectively as a method of teaching. This kind of imaginative portrayal may add life to the lesson being taught but needs careful handling.

Moses sat amid the jagged rocks atop Mount Sinai surveying the great tented city spread out on the plain below. In deep meditation he considered the magnitude of the scene before him and again thoughtfully reviewed the great responsibilities that lay ahead. These people, his own brethren freed from the lash of the taskmasters of Egypt, were looking to him for direction. Moses knew that in this trust he must not fail them. For this purpose he had spent 40 days on the mount wrestling with the problem and praying for Divine guidance. Now enlightened and strengthened in spirit, he was returning to his people with a code of government—a way of life—written by the finger of God.

He unconsciously tightened his grip upon the stone tablets preparatory to his descent from the mount. They seemed so solid, so conclusive, that even to hold them gave him strength, for written thereon were words which would bring freedom and salvation to a slave-driven people. In his mind Moses again ran over their contents: no other gods, no profanity, a holy Sabbath, **honor to parents**, . . . He stopped, pondering the thought.

Surely a man must honor his father and mother. To Moses this was the beginning of honor, which, like all virtues, must have a humble, lowly beginning—its roots, like the roots of all things, must be deep in the fountain of birth, springing from seed to flower. Before one can honor God and the consummation of things, he must first honor parents and the cradle of things. For people will not look upward to God nor forward to the welfare of posterity who never look backward with honor and respect to the written word and the contributions of parents and ancestors. This seemed right to Moses, for he knew that parents were the gleaners of a bygone age—confirming, harvesting, and preserving the vintage of truth for future generations. To honor them was to honor a source of truth—a mark of intelligence for any man.

The promise in the commandments, however, intrigued Moses: “. . . that thy days may be long upon the land which the Lord thy God giveth thee.” (Exod. 20:12.) In his prophetic mind Moses could see the fulfillment of this promise. He could visualize his people in the

Promised Land planting vineyards, building cities, establishing themselves as a nation. The Lord had said, “. . . ye shall be unto me . . . an holy nation, . . .” (Exod. 19:6.)

Moses realized that before any dream of a great nation could become a reality, he must first make the family great. He knew that one had to begin at the foundation to build a nation, and the family, being the smallest unit of the nation, was the natural source of greatness. If the days of his people were to be “long upon the land” as a great nation, the family must first have as its prime condition the fundamental qualities which make a nation great—qualities of honor and respect for the good life, authority, and government. Only with these in the home could there be order in the nation, for righteousness is a unifying thing—integrating the personality and uniting the family. Without unity in the family, without respect for the correction and authority of parents, how could one yield himself to the authority of the priest or governor or even God? From disobedience emerges evil and evil is a separating thing—demoralizing the individual, disrupting the family, and eventually weakening the nation. The duration of his people's sojourn “upon the land” would only be in proportion to the stability of their family life.

Moses could see that the application of the promise in this commandment not only concerned the longevity of nations and worldly possessions but also extended into the life of the individual. To observe the way chosen by the father, to align oneself with the behavior of one's elders (especially when this way is the way of respect and honor), would result in the good life. The good life would bring a length of days, for “righteous living tendeth to life.” Man ought not to waste time in doubt and costly experiments nor in attempting to prove that which has already been proven, for happiness is at stake and life endangered.

Then again Moses wondered if the commandments were really limited to physical existence. Could not the spiritual qualities resulting from the principle of honor tend toward a length of days? Benefits of obedience to the commandments should work two ways, for when one honors another he brings honor to himself. To be honored as a father one must first have been an honorable son. Moses was aware that long life results not simply from mere observance of physical laws of health—there must also be a zest for life, a will to live, a purpose springing from the realization that one's life is necessary

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DO seminary instructors steal from their students? Perhaps not in the ordinary sense of the word, but how many teachers daily rob their students of leadership opportunities? What percentage of students are allowed to make a special contribution to their class? If a seminary class is for students, is it not wise to involve them in the operation of the program? Who should be responsible for bulletin boards, posters, special equipment and class business? Must a teacher do it all, or may class officers and students have significant assignments which will enable them to contribute personally to a smoother functioning seminary program.

Among other responsibilities, teachers have an obligation (1) to train leaders and (2) to teach the gospel. Both of these objectives may be achieved more effectively with student help. Why not let the mechanics of operating the seminary class be handled by the students? Why not allow a large percentage of students to assist the class officers in this operation? The teacher remains in control, but an active and expanded student leadership program creates interest and trains leaders.

It takes far greater preparation on the teacher's part to supervise a good student leadership program than it takes to do everything himself. However, the additional effort produces results in the classroom and makes it worthwhile for any teacher who really cares about his students.

There are various ways of organizing a class centered around student leadership. Some effective groups in classroom leadership are class officers, committee chairmen, zone leaders, and individuals with special assignments. A teacher should use the system that works best for him, but perhaps some examples may be of value.

First, the teacher must decide what student leadership positions and other special assignments are needed in his classroom. A sample list of officers and assignments is as follows: (1) class president, (2) class vice-president, (3) class secretary, (4) assistant secretary or devotional secretary, (5) zone leader, (6) librarian, (7) record librarian and inspirational music adviser, (8) bulletin board adviser, (9) personality of the week adviser, (10) seminary filing system adviser, (11) seminary bowl specialist, (12) scripture chase and instructional game specialist, (13) issues and events specialist, (14) screen operator and worksheet distributor, (15) filmstrip and movie projectionist, (16) record player and tape recorder operator, and (17) news reporter—school, stake, ward, and seminary news.

The next step is to make a list of the specific duties of each special assignment. One important consideration is that each student receiving an assignment has something significant to do. Furthermore, the student must know very specifically what his contribution will be. A list of duties is the first step in that direction. Although teachers will want to check suggestions of student duties in the leadership bulletins, a list of specific duties for each assignment should be written according to the needs and circumstances of each classroom. Therefore, only a few samples of the various possibilities will be given here.

Expanding Student Leadership

Russell Muir

Principal Granite Valley Seminary
Salt Lake City

A list of the president's duties may include some of the following:

1. Be an example to the class in all things.
2. Welcome the class to seminary and make announcements regarding activities.
3. Introduce the zone leader or other student who is assigned to conduct the devotional.
4. Attend the seminary leadership convention.
5. Attend all class presidents or officers meetings.
6. Conduct a weekly class council meeting.

7. Prepare and use an agendum for each meeting.
8. Meet with the teacher concerning the agendum.
9. Meet with the zone leaders each week, or as often as necessary.
10. Assign the zone leaders special responsibilities in their zone.
11. Show love and concern for every student in the class.
12. Assign class officers and zone leaders to take an interest in and assist students



with special needs.

13. Remember to express sincere thanks to officers and students who are assisting with assignments.
14. Work with other officers and zone leaders on class improvement—lessons, discipline, tardiness, bulletin boards, scripture chase, and devotionals.
15. Be the principal enthusiasm and drive behind all seminary activities, service projects, and class activities.

A list of zone leaders' responsibilities may

include some of the following:

1. Meet with class officers once a week or when requested by the class president.
2. Complete assignments given by the class officers.
3. Assign students in your zone to help you complete the zone assignments—devotionals, bulletin boards, student of the week displays, service projects, and other responsibilities.
4. Be the leader of your zone in small group discussions.
5. Be the spokesman for your zone to the class.
6. Assist in planning and conducting devotionals assigned to your zone.
7. Be an example of both enthusiasm and respect for the seminary program.
8. Help all members of your zone to feel at ease in the group and to enjoy the class.
9. Give special help to members of your zone when needed.

The librarian may be asked to:

1. Check out library books to students in their class.
2. Return books to the library as they are returned by the students.
3. Remind students when their books are due.
4. Make the class aware of the books available.
5. Remind the class that reading a library book may be a term project.
6. Become familiar with the books in the library and make recommendations to the class.
7. See that all books have cards and card holders.
8. Assist in the organization and upkeep of the library system.
9. Help keep the library clean and organized.
10. Keep all library records up-to-date.

Bulletin board advisers may perform duties such as the following.

1. Prepare the first bulletin board of the term.
2. Ask for one volunteer from your class to prepare a bulletin board or poster every two weeks.

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BASTION OF FREEDOM

Byron Gilbert, Roosevelt Seminary Teacher



THE great wheat granary stood sturdy and secure. Large planks of wood had been placed over the entrance of the pine bin so that the golden grain could be piled to the ceiling. Outside, the big, heavy door had been slammed and locked into place. The grain was secure for the winter.

In the spring, the owner opened the bin and discovered that a surprisingly large amount of wheat had disappeared. It was difficult to understand what had happened. The heavy door and wooden boards that guarded the entrance were intact, and the lock had not been molested. Where was the wheat?

A close examination of the granary revealed several holes underneath the storage area. The wheat trickled out on the ground and was devoured by the birds and rodents. The process by which the wheat had slipped out was so slow that the farmer had not been aware of his loss.

And so it is with those bastions of our American freedom. President McKay has recently denounced those ideologies that strike at the very heart of our storehouse of freedom.

Some aspects of our present educational system appear to be slanted toward socialistic concepts. It must be frustrating to the student who has an awareness of the teachings of the scriptures and the prophets to be constantly encouraged to alter his thinking in some of the classes taught at the public schools. These well-meaning instructors fall into the trap referred to by the First Presidency as "... a fervent but false solicitude for the unfortunate" (First Presidency, **Conference Reports**, April 1942, p. 90.)

More painful are the cases of many of our youth who are not aware of what the prophets have said on the subject of freedom. These young people fall easy prey to liberal doctrines which are in opposition to the principle of free agency. One of the disadvantages of liberalism and socialism is the loss of personal responsibility.

An implementation of such a concept is the new popular cry for a guaranteed annual income. It contends that a more even distribution of wealth would cause all people to live happily ever after. Outwardly, this idea may seem glorious but inwardly, it strikes at the plan of the Creator because it is contrary to the purpose of man's life. We were not placed here with provision for a care-free, worry-free life. That plan was rejected in the preexistence. We were to learn the value of thrift and industry. We were to earn our bread by the sweat of our

brows. We were instructed to labor for six days and then to rest on the seventh.

Not long ago a group of seminary students earnestly asked, "How can we change the Constitution to bring it up to date? This is a class assignment. Can you help us?"

The first impulse was to get preachy and point out what has been revealed. Do not misunderstand, what has been revealed is most important. But, to illustrate the point with a present situation was common ground from which to start.

Our responsibility lies in teaching that America and our Constitution are glorious bastions of freedom that guarantee the individual the right of independent growth—growth outside of the clutches of state control.

President McKay recognized the evils of state control when he said:

The position of the Church on the subject of communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting communism, and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who is sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing about us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it. (President David O. McKay, **General Conference**, April 1966.)

In our role as teachers of our young people, it is necessary that we avoid political parties and concentrate on principles. It would be in violation of our free agency to use the Church as a vehicle for encouraging party affiliation or party politics. Yet, to avoid the issue of freedom and free agency would put us in violation of our trust.

Perhaps it would be helpful to understand how even our present situation is in extreme opposition to individual free agency. In the

typical manipulation of welfare funds, as far as the individual is concerned, we may consider the assessing and collecting of the revenue. Social security (which is not an insurance fund, but a tax), and state and federal income taxes are deducted from the gross wage in a manner that causes most individuals not to consider it a part of his earnings. Sales tax becomes a part of the cost of the items purchased. Slightly more painful, but oftentimes included in the regular home payment, is the property tax. The funds are then amassed in state or federal treasuries for distribution by legislative bodies. The needs of individuals receiving welfare and social security payments are determined and distributed by governmental agencies.

There is practically no association between the giver and the receiver. There is no particular emotional involvement. Sacrifice, charity, and brotherly kindness are not outgrowths of this exchange of property. It is forcefully taken from one and given to another. This plan of force must be pleasing to the father of lies, since he is the author. The plan of choice was presented by the Master and is the one acceptable to the Father.

King Benjamin, in his great address from the tower, explained the responsibility of the individual in administering charity and helping his fellowmen. His admonition is in the form of a commandment.

And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just.

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:16-18.)

Our impersonal government welfare plan may relieve the family and the Church of the personal and individual responsibility which they have for the unfortunate, but this deprives the individual of growth in the area of brotherly love that is so essential to eternal progression.

It is small wonder that our Prophet has

spoken so strongly against the welfare state. He has said:

We are pleased on this earth to work and the earth will give us a living. It is our duty to strive to till the earth, subdue matter, conquer the globe, take care of the flocks and the herds. It is the government's duty to see that you are protected in it, and no other man has the right to deprive you of any of your privileges. But it is not the government's duty to support you. I shall raise my voice as long as God gives me sound or ability against the communistic idea that the government will take care of us all, and that everything belongs to the government. "It is wrong!" No wonder in trying to perpetuate that idea, that men become anti-Christ, because those teachings strike directly at the doctrine of the Savior.

No government owes you a living. You get it yourself by your own acts, never by trespassing upon the rights of your neighbor. (President David O. McKay, **Church News**, March 14, 1953, p. 415.)

President Clark has further commented on this problem:

The plain and simple issue now facing us in America is freedom or slavery

Our real enemies are communism and its running mate, socialism

And never forget for one moment that communism and socialism are state slavery

Unfortunately, one thing seems sure, we shall not get out of our present difficulties without trouble, serious trouble. Indeed, it may well be that our government and its free institutions will not be preserved except at the price of life and blood

The paths we are following that, if we move forward thereon, will inevitably lead us to socialism or communism, and these two are as alike as two peas in a pod in their ultimate effect upon our liberties.

We may first observe that communism and socialism—which we shall hereafter group together and dub Statism—cannot live with Christianity, nor with any religion that postulates a Creator such as the Declaration of Independence recognizes. The slaves of Statism must know no power, no authority, no source of blessing, no God, but the State. The State must be supreme

in everything. For if all men are free in belief about God, they will finally assert their God-bestowed rights, and this would be fatal to Statism. So under Statism, God must go, and with him goes our freedom of conscience and of religion, the first two of our liberties named in our Bill of Rights.

. . . This country faces ahead enough trouble to bring us to our knees in humble, honest prayer to God for the help which he alone can give, to save us . . .

.

. . . And do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertance or mistake.

The whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our constitutional government; then to chaos, out of which the new Statism, with its slavery, is to arise, with a cruel, relentless, selfish, ambitious crew in the saddle, riding hard with whip and spur, a red-shrouded band of night riders for despotism . . . (President J. Reuben Clark, **Church News**, September 25, 1949.)

We who hold the youth of the Church as "clay in our hands" must recognize the truth and our responsibility to incorporate the principle of freedom and its guarantees in our lives until these become as much a part of us as the principle of faith. Our young people must not wonder as to our position on this grand, eternal principle regarding the exercise of free agency.

Let not defeatism cloud our teaching. Disperse the dark fog of pessimism with a new dawn of positive reinforcement. We must recognize America as the earth's greatest bastion of freedom. Our youth must know faith in the future and be willing and able to pay any price required to exercise and preserve it. God help us in our task.

DAYS MAY BE LONG Continued from page 13

to the happiness of others. Such a sense of belonging and need would rekindle within the heart of the father the courage for continuing service and would generate a love and understanding that would bring peace and serenity to the lingering days of life. Posterity would pay homage to the wisdom of the father's experience and to his abiding creativity, and

their constant trek to his door for counsel and advice would dispel the moments of loneliness which come to the aged. Children would seek to protect and prolong the days of such a loved one. To live becomes a desire, and life is worthwhile because the personal need for love is satisfied.

But in the mind of Moses there was yet a spiritual phase to this one commandment which must not be overlooked—a phase which projects itself into the afterglow of one's life where one lives in the memories of those after him—A type of immortality on earth. Such was the case with the patriarchs Abraham, Isaac, and Jacob. Moses seated on his stony ledge could see evidence of this before him as he surveyed the tented city glistening below in the sunshine. What would Father Abraham say now? Here was the fruition of the promise—all these people, almost as numerous as the sands of the seashore! Their lives were touched physically and spiritually by the lives of others before them. They were not only looking to Moses and his return, but they were looking beyond Moses to Abraham and the God he had portrayed. Abraham's image lived within them. His work was a continuum. It never would be finished, for the good he had done would go into the records of the future. Nations would be blessed through him. He would continue to grow in stature with the ages, and the generations would live in happiness through the good he had conserved.

Moses could see, too, that somehow in the ages to come his own honorable life would give him this same type of earthly immortality, where he would inherit the land by dwelling long in the thoughts and actions of the people. As he meditated upon the depth and extent of God's purpose in this commandment, Moses could see in vision that all men who would live to fulfill this purpose would dwell personally, even eternally, on the celestial sphere of this very earth.

A smile of satisfaction crossed the face of Moses. Yes, "Honour thy father and thy mother . . . and thy days shall be long upon the land" in many ways too wonderful to see and describe. And as though suddenly realizing the demands of the present upon the past and the portent of each for the future, Moses started down the Mount carrying the divine promises of human goodness to earth.

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Teaching by the Spirit



THE beginning teacher who aspires to excellence can easily find himself overwhelmed by the sheer number of rules of good teaching he feels obligated to remember. Nearly every textbook on methodology adds several dozen more "do's," "don'ts," and "points to remember" concerning every phase of teaching.

The Jews, at the time of Christ, took a similar approach to the laws of God. They felt they could satisfy their religious obligations through mere outward adherence to an extensive list of laws, ordinances, and ceremonies. But the Savior pointed out an easier and far more effective approach to righteousness: love God and love one's neighbor. "On these two commandments," he taught, "hang all the laws and the prophets." Those who develop true love in their hearts find themselves naturally and almost automatically complying with every other requirement of the gospel.

Similarly, many of the myriad rules governing good teaching, particularly the teaching of religion, can be reduced to just one indispensable rule: **Teach by the Spirit**. Early in this dispensation the Lord identified possession of the Holy Ghost as the **sine qua non** of successful gospel teaching. ". . . These shall be their teachings," he commanded, "as they shall be directed by the Spirit. . . . And if ye receive not the Spirit ye shall not teach." (D&C 42:13-14.) While it may not always be easy for a teacher to have the Spirit of the Lord with him in his work, the Lord here indicates that it is worth whatever effort or sacrifice it requires, for without his Spirit real success is impossible. On the other hand, when both students and teacher are being influenced by his Spirit, success is almost inevitable. Perhaps an examination of the role of the Holy Ghost as an aid in working toward the solution of several of the major problems facing teachers will help illustrate this point.

is a sure way a teacher may know the best approach in any specific case.

4. Understanding Student Needs and Problems. What teacher has not longed to be able to see into the hearts of his students and know their true thoughts, feelings, desires, and needs—needs often unrecognized by the students themselves? The scriptures testify that such insight is possible. Through revelation the Savior knew the marital situation of the Samaritan woman at the well. Jacob discerned the secret thoughts of the Nephites of his day by the same process and was able to gauge his teachings accordingly. Ammon perceived the thoughts of King Lamoni and was enabled thereby to lead the king to conversion. And today, as well as anciently, the Spirit is “a discerner of the thoughts and intents of the heart,” and can reveal such information where it is necessary that a teacher know it.

5. Recruitment and Discipline. Another benefit of teaching by the Spirit is that one’s lessons become so powerful, so interesting, and so attractive that the tasks of recruiting students and maintaining order in the classroom are immeasurably simplified. This was the secret of Joseph Smith’s tremendous appeal to those who were influenced by the Spirit. Said Brigham Young of the attraction he felt to the Prophet,

In my experience I never did let an opportunity pass of getting with the Prophet Joseph and of hearing him speak in public or in private, so that I might draw understanding from the fountain from which he spoke, that I might have it and bring it forth when it was needed. . . . In the days of the Prophet Joseph, such moments were more precious to me than all the wealth of the world. No matter how great my poverty—if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the Prophet had to impart. (*Journal of Discourses*, 12:269-270.)

The Prophet had the faculty, according to Brigham Young, to take heaven, figuratively speaking, and bring it down to earth, and to open up in plainness and simplicity the things of God. Orson Spencer testified, “At his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to commend themselves with thrilling interest to all that hear.” (Andrus, *Joseph Smith—the Man and the Seer*, 56.) Small wonder that he could “. . . retain a congregation of willing

1. Learning the Gospel. Though when necessary the Lord may inspire his servants to teach doctrine which they themselves have not previously known, he has directed that under normal conditions teachers are to “obtain” his word before attempting to declare it. But the gospel can be better understood with the help of the Holy Ghost. As Paul observed, “. . . the things of God knoweth no man, except he has the Spirit of God.” (1 Cor. 2:11, *Inspired Version*.) Even intensive study of the scriptures by itself is inadequate.

2. Knowing What to Teach. Assuming a teacher had a perfect understanding of gospel doctrine, it would still be advantageous to have the Holy Ghost indicate how much and which portions of the gospel he should teach on any given occasion. As Joseph Smith observed, “. . . it is not always wise to relate all the truth.” (*Teachings of the Prophet Joseph Smith*, 392.) Joseph, himself, was forbidden to reveal more than one-hundredth of what he learned in his vision of the three glories, and many specific details of his first vision were likewise withheld. Heavenly things, according to the Lord, are to be spoken only “. . . by constraint of the Spirit; . . . ” (D&C 63:64) which will provide the faithful and prepared teacher with “. . . that portion that shall be meted unto every man.” (D&C 84:85.)

3. Knowing How to Teach. One of the most persistent problems facing a teacher is in knowing what method to use to teach a specific concept in a given situation. Should he lecture or show a movie, lead a discussion or supervise a project, bear his testimony or read a scripture? Obviously, in teaching, as well as elsewhere, “That which is wrong under one circumstance may be, and often is, right under another.” (*Teachings of the Prophet Joseph Smith*, 256.)

Here again, revelation through the Holy Ghost

and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next." (*Autobiography of Parley P. Pratt*, 466.) Teachers today who teach by the same Spirit may expect similar results.

6. Developing a Love for Students. According to Paul Dunn, the most effective teacher "... is the one who has the greatest love of God and His children, and who combines that love with all the technical knowledge he can acquire." (*You Too Can Teach*, 213.) But even here the teacher is dependent on the Lord, for the pure love which binds soul to soul cannot simply be pulled out of a hat or put on like a mask, but is another of the gifts of the Spirit. Mormon's counsel to those who sought to develop this attribute in his day was, therefore, to "... pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; ..." (Moroni 7:48.)

7. Evaluation. One of the most difficult tasks facing a teacher is to assess the effectiveness of his teaching. No human means has yet been devised which can accurately measure such essential results of teaching as attitudes and behavioral changes as distinguished from mere factual learning. Every teacher has known students who have mastered the subject matter of a course but who, at some later date, acted contrary to the teachings of the gospel. Just as numerous are those who struggle to keep up with the rest of the class academically, and may have little to contribute to a class discussion, but who, nonetheless, in their own quiet way develop a faith and testimony of the gospel which will uphold and sustain them the rest of their lives. Divine aid can be of great assistance to the teacher in ascertaining which of his students are really being affected by his teachings, and to what extent. Similarly, through this means a teacher may know whether he is doing all that can be done to influence an unresponsive student, or whether improved techniques or greater effort on his part would make the difference. According to Marriner W. Merrill,

In our secret places we should sit in judgment upon ourselves and ask ourselves such questions: How has been my course today; has it been approved of the Lord? We may know by the whisperings of the Holy Spirit whether or not our course has been approved by the Lord; and if we feel condemned, then we may know that there is something wrong with us. (*Conference...*

Report, April, 1899, p. 17.)

8. Building Testimonies in Students. Still another reason for seeking influence of the Spirit concerns the mission of the Holy Ghost to carry Christ's teachings "... unto the hearts of the children of men," (2 Nephi 33:1), and give them a personal testimony of their truthfulness. With such spiritual confirmation, all teachings may have effect in changing life for the better.

9. Setting an Example of Spirituality. An ultimate goal of the teacher of religion should be to lead his students to the point where they no longer must depend upon his services alone, but, as the ancient Jaredites, can be "taught from on high." But only if a teacher himself lives and teaches by the Spirit can he hope to inspire others to seek its guidance or convince them of its benefits. The teacher who is thus inspired will radiate an influence that will be remembered long after his words have been forgotten, and will continue to motivate his students to seek for themselves that which they have seen exemplified so strikingly in their teacher.

Fortunately, the Lord has been specific in his instructions on seeking the Holy Spirit as well as in emphasizing its necessity. No theme in the Doctrine and Covenants is treated more repeatedly or taught more clearly. The Lord guarantees the companionship of the Holy Ghost to all who will cultivate and manifest certain exacting but attainable qualifications. These include faith (D&C 5:16.), repentance (D&C 1:33.), humility and contrition (D&C 112:10; 136:33), effort to keep all of the Lord's commandments (D&C 46:9), charity and virtuous thoughts (D&C 121:45-46), avoidance of lust (D&C 42:23, 63:16), love of God and personal purity (D&C 76:116), solemnity (D&C 84:54,61), willingness to share one's temporal goods (D&C 70:14), righteous exercise of the Priesthood (D&C 121:37), observance of sacramental covenants (D&C 20:76-77), prayer (D&C 42:14; 63:64), and study (DC 9:7-9).

It is difficult to overemphasize the importance of intensive study and personal effort, in addition to righteousness in general, on the part of those seeking the Spirit. Teachers cannot afford to repeat Oliver Cowdery's mistake and assume the Lord will fill them with inspiration when they fail to use the resources already at their disposal any more than they can afford to depend entirely on their own abilities. Joseph Smith's life provides an excellent illustration of a proper balance between personal study and reliance on divine inspiration. Although the Prophet

received hundreds of revelations during his lifetime, he was also an avid student of the scriptures, and even studied Greek and Hebrew so he could read the word of the Lord in the original. In fact, it was while studying the scriptures that he received many of his most significant revelations. Through study and meditation he would learn all he could about a topic. If questions still remained, he would ask the Lord for further light, with full confidence that the Lord would then come to his aid. Teachers could profit by pursuing a similar course.

In spite of his efforts to obtain the Spirit of the Lord, a teacher may for one reason or another find himself left to his own uninspired wisdom. Does the Lord's admonition to teach only with the Spirit mean that under such circumstances a teacher should dismiss his class and not teach at all? This does not appear to be the most desirable solution or the intent of the revelation. A teacher should proceed with his lesson as best he can, continuing to pray silently for the help he needs. Brigham Young taught, "If I ask him [God] to give me wisdom . . . and get no answer from him, and then do the very best that my judgment will teach me, he is bound to own and honor that transaction, and he will do so to all intents and purposes." (*Discourses of Brigham Young*, 43.)

In summary, Joseph Smith taught, "When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned." (*Teachings of the Prophet Joseph Smith*, 322.) Might this not apply to the teacher of religion who continues to teach with his own unaided wisdom and ability when the Lord has offered him the possibility, with the aid of the Holy Ghost, of increasing his effectiveness a thousand-fold? Would he not be as blameworthy as a fireman who chose to fight a fire in a crowded orphanage with a water pistol rather than with the modern equipment at his disposal? To again quote the Prophet,

Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men." (*Teachings of the Prophet Joseph Smith*, 137.)

FRANK DAY.....Continued from page 7

However, with the doctorate still not completed, Frank was assigned to coordinate all the seminaries and institutes of religion from Virginia to Maine along the Atlantic Coast. This included the states of Maryland, Delaware, Connecticut, Rhode Island, Massachusetts, Vermont, Maine, New York, Pennsylvania, Virginia, West Virginia, and North Carolina. This experience again broadened his understanding of the Church, of the Department, and of the beneficial results of the Church Schools' program for weekday religious education. As is to be expected, the Days made many friends along the Atlantic seaboard.

One day at the end of their second year as coordinator in the East, a telephone call came from President William E. Berrett. Frank says that even before picking up the phone he sensed that sudden change was coming into his life. President Berrett wanted to know if he would be willing to return to Provo and serve as one of his assistants. Frank again experienced a feeling of great humility and a sense of inadequacy, but fortunately for all of us in the Department, he accepted the President's invitation. Again the Days went on a box-searching mission in preparation for packing and moving. Frank muses, "Now we are back in Provo from where we started as students 20 years ago. But it has been 20 years of happiness, with many added blessings, wonderful friends, and good associations. We have the Church and a testimony of the mission of our Savior. We have had many varied experiences that have helped us to grow in appreciation for the things of life and the gospel. The Department of Seminaries and Institutes has been good to us."

The influence of his parents, the experiences of his life and the program of the Church have made their mark on Frank, and those who know him find that he is humble, honest, and open in his dealings with others. Few men so unconsciously inspire the quiet confidence and radiate the warmth that is typical of Frank. His words are also accompanied by a delightful streak of wit and humor. He is a big man, both physically and spiritually, and true to his name, he is "frank" in his conversation, a "good Day" to us all, and his sound judgment and counsel will now be felt in every place that seminaries and institutes can be established. We wish the Days much happiness and success in their return to Provo, and in Frank's new assignment in the Department of Seminaries and Institutes of Religion.

NEAR the close of the last century in a small, English village, two boys who had been friends since they were children parted company to begin their chosen careers. Thomas Townsely decided to pursue his love of the theatre and joined a repertoire company hoping to become a famous director. Robert Westfield went to London to attend a theological seminary in preparation for the ministry.

Many years later, Reverend Westfield, now the pastor of a large London congregation, read of a dramatic production to be staged in one of London's well-known theatres. He was overjoyed to learn that the director of the play was his boyhood friend, Thomas. As he attended the Saturday night performance, the minister was deeply impressed with the play's effect upon the overflow audience. One minute the spectators would be roaring with laughter while the next they would be moved to tears. At the close of the drama, they clapped and cheered through five curtain calls.

Backstage, Robert congratulated his old friend and invited him to attend the church where he, Robert, would be preaching the next morning. He admitted to Tom that tonight's play had moved the audience far more than his sermons had ever moved his parishioners, and he expressed the hope that Thomas could help him solve this problem of apathy in his congregation.

Visiting the London parish chapel the next morning, Thomas witnessed the cold, stony unresponsiveness of the congregation during the services. After the meeting, in pointing out to Robert the difference between last night's play and this morning's sermon, the successful director observed, "In the theatre, we make imaginary things seem real; in your preaching you make real things seem imaginary."

One of the greatest challenges facing us as teachers is to make the realities of the gospel appear real to our students. We alone are blessed with the knowledge of these realities, unfettered by the imaginary doctrines of men. Our teaching can be more effective in the lives of our students as we succeed in meeting this challenge.

Because of the faith and purity of little children, unseen realities of the gospel are often very real to them. A little three-year-old girl whose parents had taught her that Jesus was in heaven and watched over her, was playing by herself in the living room of her home. Unaware that her mother was listening, the little girl, looking upward from her toys, whispered, "Peek-a-boo, Jesus." To her, the Lord was not an abstraction, but a loving friend to whom she

could speak. Through our teaching, gospel realities should remain just as real to young adults as they are to children. Unless we help our students sustain their faith in these realities, they may outgrow this priceless childhood certainty of unseen things.

Recently, the bishop of a college ward visited an inactive graduate student. As he talked with him, the bishop learned that this young man had been very active in the Church as a youth. To the bishop's question concerning the reason for his present inactivity, the student said, "Well, bishop, when I came to college, I made a great discovery. I found out that Jesus doesn't really want me for a sunbeam after all." It is apparent from this young man's allusion to a childhood song that his testimony of Jesus and his understanding of the Savior's love for him had not matured since his Junior Sunday School days. How different his perception of the love of Christ might have been if during his teenage years some dedicated teacher had helped him to develop his early faith in the concept which this little song teaches.

Another young man, perhaps no older than this graduate student, serves as an excellent example of one whose faith in the Lord and commitment to the gospel covenants he had made were definitely not imaginary. While serving as a slave in the house of Potiphar, Joseph, the son of Israel, firmly resisted the evil designs of his master's wife. His valiant answer to her shows how real his covenants were to him: "How can I do this great wickedness and sin against God." He felt the reality of these covenants so strongly that he would not break them. As we help our students feel the reality of gospel teachings, they too can derive great strength from them. What are some of the ways in which we can make real things appear real to our students?

The acute suffering of the pioneers is one aspect of Church history which is often difficult for modern youth, blessed with so many comforts, to appreciate. Here is an example of an experience which one teacher used to help his students feel the reality of these trials. On a chilly, autumn day, he spent the first few minutes of class outlining the tremendous suffering of hardship and death among the pioneers. He told the students about the more than 6,000 sad, hasty funerals conducted on the plains between 1847 and 1869. Then with a commitment of complete silence from the class, he took them outside without their coats and had them encircle a pile of stones which had previously been placed in the most secluded spot available. The teacher asked the class members

Making Realities REAL!

Lawrence R. Flake
On Leave



to maintain their silence and to pretend that they were the parents of a child who had just been buried. He explained that stones had been placed over the grave to protect it from the wolves. The students stood in the cold and silence for a few minutes to meditate before returning to the classroom. Without discussion of any kind, on a piece of paper which had already been placed on their desks, he invited them to express the thoughts and describe the emotions they had just experienced. To close the class, they sang all of the verses of "Come, Come Ye Saints." If this kind of experience is conducted effectively, the students may gain more insight into the hardships of their forefathers in these few minutes than in many hours of listening to lectures on the subject, and they will remember it for a long time.

There are numerous ideas of how living the principles of the gospel can be brought to life; the best ones have not yet been conceived. The importance of keeping the commandments can be made vividly real by having well-chosen speakers visit the class. An hour spent with a struggling member of Alcoholics Anonymous would be far more effective than two weeks of preaching by a teacher who had never even tasted liquor. Likewise, a visit from someone who had been trapped by smoking or drugs could impress the students with the reality of the value of the Word of Wisdom. In many states, prison officials will bring inmates to classes to tell students how their unhappy lives of crime began.

Many beautiful doctrinal teachings of the Church are vague and unreal to students caught up in the whirl of teen-age activities. With a good idea and careful planning, their understanding concerning these doctrines can be quickened. For example, this idea may make the sometimes remote doctrine of the pre-earthly existence come to life. After a short discussion of what has been revealed concerning our former existence, the teacher may have the students take paper and pencil and tell them he is going to bring something into the room for them to contemplate. He would ask them to record the thoughts and emotions that come to them as they are looking at this subject. The teacher should then leave the room and return with a little baby in his arms. After the ooh's and ah's are over, he would ask that there be no more talking, but only meditation and writing. A recording of "Oh, My Father" played softly in the background may provide an atmosphere conducive to serious thought on the baby's recent home. The instructor could make a selection of some of the thoughts which

show great insight and use them in his next lesson. The students may be told that the papers themselves will be put in a folder and given to the baby's mother to be presented to the child when he reaches the student's age.

If we are sensitive and creative, we can find opportunities on every hand to break away from the overused techniques which have sometimes made real things seem imaginary to students. Even in giving an examination, we can provide an experience which will help the students feel the reality of real things. For instance, after a unit of study on the life of a great leader such as the Prophet Joseph Smith, rather than give a factual test on names, dates, places and events, why not ask the students to write a response to this question: "If you could spend fifteen minutes this afternoon with the Prophet Joseph, what things would you discuss with him?" In answering this question, they will think of him as a real person to whom they could talk rather than a name or a picture in a book. This type of test question may be used in a variety of ways and situations. A lesson on temptation or on Satan could be made real by having the students formulate a step-by-step plot from Satan's viewpoint of how he would discourage a young person from going on a mission or from marrying in the temple.

Nearly every one of us, as teachers of the gospel, can improve our teaching by using ideas which are suited to our own personalities and which will help our students discover the reality of real things. The gift of the Holy Ghost and continual revelation make it possible for us to know and teach the realities of Jesus and his gospel. This unique position was illustrated by an incident connected with the recent World's Fair in New York City. The president of the New York Stake, G. Stanley McCallister, had occasion to visit with a Catholic priest who was associated with the Vatican pavilion. As the two men discussed the exhibits of their respective churches, they observed that each displayed an impressive sculpture of Jesus. The Catholic pavilion housed Michelangelo's *Pieta* which shows the lifeless body of the Savior in the arms of his mother. The Mormon pavilion contained the Christ which portrays the resurrected Savior with his arms outstretched to man. In pointing out the chief difference between these two exhibits, the priest noted, "We have the dead Christ; and you have the living one." What a privilege to teach the reality of this living Christ and to belong to his restored Church—"the only true and living Church upon the face of the whole earth."

STUDENT LEADERSHIP . . . Continued from page 15

3. Learn the basic principles for making good bulletin boards.
4. Give help to volunteers in planning and preparing good bulletin boards.
5. Get materials for those who need them.
6. Suggest themes which would be appropriate for the seminary course of study.

It may be wise to prepare a copy of the list of special assignments for each student. Also, prepare copies of the specific instructions for those who will receive the assignment. The special assignment list could be given to the class members and each duty briefly explained. Students should then be asked to indicate their first, second, and third preferences on the list and return it to the teacher. After prayerful consideration of each student's choices, abilities, and attitudes, the teacher would make the assignment. In order to give students a variety of opportunities, these assignments may be changed each quarter or semester.

The teacher may discuss the list of responsibilities with each student who accepts an assignment of leadership. It takes time and patience to train large numbers of young people to take responsibility, but it is amazing how eager and willing students are to make a special contribution if they are given sufficient direction. The last fifteen or twenty minutes of the lunch hour is often a good time to meet with individuals or groups of students concerning a particular responsibility. Time before school, after school, or during certain class activities is also needed to effectively train the students in their duties.

In addition to individual assignments, a class may be divided into zones (or similar groups) which function as committees to work on projects under the direction of the class officers, zone leaders, and special assignment advisers.

Under this expanded student leadership program, the teacher is not quickly taking care of mechanical details at the beginning of his classes. Instead, he is free to mingle and chat with the students. Meanwhile, some of the following may be happening: The class president is looking over the announcements and class business for the day; the vice-president is checking to see that the devotional is planned and prepared; the devotional chairman for the day is writing the program on the chalk board; the record librarian is bringing records from the library; the record player operator is playing

the welcome music; the filmstrip projectionist is making sure that the filmstrip is ready to run; the secretary is taking the roll; the assistant secretary is recording the names and points earned by the devotional participants; the zone leaders are checking on the points their members have earned on the scripture reading assignment; the librarian is speaking with a student about an overdue book; the "personality of the week" adviser is making an assignment for the following week's display; the seminary filing system adviser is scanning an article he or she will recommend to be filed; the scripture chase specialist is planning a new charade for the next scripture chase activity; the seminary bowl specialist is looking over his class notes from the previous day and writing good questions that may be used for seminary bowl, instructional games or tests. All of these activities do not happen every day, but each student performs his duty as it is needed. As the class begins, the teacher may direct his attention to the activity at hand, while each student performs his or her special duty in the proper time and situation.

The benefits of this type of expanded student leadership and student participation extend in many directions. The teacher may give genuine and sincere thanks for assignments completed as he chats with students during those valuable moments of individual consultation. Discipline problems decrease, not only because student leaders are helping to do the job, but also because students usually do not want to tear down that which they are working to build up. The teacher's opportunity to influence students as individuals increases because he has so many more personal contacts with them in a working relationship.

Seminary works best as a team effort. It takes more preparation because the teacher must train his students for their part in making the class successful. However, when this is done, the teacher does not go into the class alone—he has an eager group of assistants who consider the class to be their own and as much their responsibility as the teacher's.

Student leadership programs and special assignments to expand these programs are not new, but they give new life to teachers who have not yet introduced the system into their classroom.

More than my mind is showing!

Richard R. Clark
Director of Institute
LDS Business College



LAST summer a group of sharp, outstanding young scholars were gathered at my home to socialize and evaluate their first university experience. They discussed in glowing terms the great football and basketball games, the dances, the plays, the assemblies, the forums, and above all, the beautiful girls.

"I had a great teacher who taught me to think for myself and to solve my own problems instead of always giving me answers," Greg began. "His advice and example have helped me many times since."

"The teacher I liked best," said Paul, "was always positive in everything he said. He never overused negativism to teach. You were taught to take a stand, to believe what you say, and to say what you believe. You knew where he stood, and I am sure God knew where he stood also."

"One of my best teachers," said Charles, "was always prepared and had something interesting to give. He never overprepared like some teachers who are so prepared they leave you out."

"I had a teacher who was sure a lot of fun," said Doc. "He had such a good sense of humor. It came so natural to him, and he really capitalized on it in his lesson."

"My professor was the opposite," said Terrell. "He would tell everyone he was a wit, and we all agreed he was half right."

"What about 'Old Sweatbox,' Paul?"

"Oh, you mean the teacher I had the second period, first semester? He sure could have used a bath and a little deodorant. If he could have inspired as much as he perspired, he would have had it made."

"I had the worst teacher of all," said Dave. "I had 'Old Melancholy.'"

"Who?" said the group, half puzzled.

"The teacher whom the girls said had a face like a collie and a shape like a melon. Everytime he gave a lesson on health everyone wanted to let out a howl like a hound dog just to see if he had the strength to come running. He was sure a lot different from the coach," said Dave.

"The coach was a 'beautiful brute' as the gals would say," said Neil. "The girls sure envied his wife and we guys envied his build. I'll bet he could break a guy in two with one hand!"

"I'll never forget one of my teachers," said Tim. "We used to call him 'Antique Charlie'. He had a collection of old ties and suits that would make any man ancient, and they were so

loud they almost jumped out at you. I don't believe his wife ever starched or ironed his shirts. And talk about soiled! He must have worn them for a week."

Bob replied, "I could have really liked one teacher I had. He was so cool. But his interpersonal relationships were rotten. He was really crude—always chewing gum, biting his nails, blowing his nose—and he didn't know that the words 'thank you' or 'excuse me' existed in the English language. He ate food like it was going out of style and ended up with more food on his lap than in his stomach."

"What about 'Old Flakey?' " asked Steve.

"Yea," said Steve. "He must have had a monopoly on dandruff. I used to pray he'd turn into a Christmas tree so I could use him for flock."

Another teacher was mentioned. "He was a top teacher," said Dave. "He really dressed and looked sharp except for the haircut his wife always gave him to save a few dollars."

"It's a crime," said Jack, "to ruin a \$200 wardrobe with a salad bowl haircut."

All were eyes and ears when the name of their religion teacher was mentioned. He was the greatest! He was just about right in everything—not only in teaching but in his appearance and interrelationships with people as well. He might not have all the clothes or money in the world, but he had a lot of common sense and knew how to wear his clothes, how to take care of his body, and how to act courteously.

Finally Frank said, "You know it stumps me how some of the teachers we had were so great on teaching techniques but pulled a blank when it came to good grooming sense and masculine graces. I'll be the first to admit that other things are more important, but we are living in an age when, regardless of the TV ads, appearance and good grooming are becoming major factors in success. The first impression teachers make on students depends a lot on how they employ their outer as well as inner resources. A neat haircut, clothes that fit, physical fitness, and refinement and polish go hand in hand with mental alertness and personal pride. Didn't Jesus realize this when the scriptures said, 'And he grew in wisdom, in stature, and in favor with God and man.' "

"Yes, we all like a real sharp masculine image," agreed the group.

It was all over and I had escaped until one of the wise guys remarked, "Hey, we forgot Brother ."

"You don't need to tell him he's a lousy teacher, he already knows it," said Neil. "All kidding aside, there are many great teachers, considering what they have to put up with!"

"You mean me!" said Tom. "I was one big mess. When I started school, the principal called my mom and said that I was more than they could handle and asked for her help. She told the principal that in all those years she had me alone, she never called him for help."

"Well, it's time to go now," said Frank. "Thanks for having us over."

"Yes, thanks," added the rest of the guys.

I didn't sleep well for many nights after this discussion, for I knew that what they said applied too well to me. Was I the well-groomed, masculine teacher about whom they spoke? Could they, with pride, call me "Mister" as well as "Brother"? I immediately set up a checklist in my mind:

1. Do you make a real effort to dress correctly, choosing appropriate, updated styles?
2. Do you shampoo your hair often and keep it well trimmed?
3. Are your fingernails clean and cared for—do you chew them?
4. Do you take a daily bath or shower and use a deodorant?
5. Do you brush your teeth and use a mouth wash to prevent offensive breath?
6. Are you clean-shaven—no "five o'clock shadow"?
7. Do you avoid wearing a slightly soiled shirt the second day?
8. Are your suits and coats clean and well pressed? Do the pockets bulge?
9. Do you keep your shoes polished and in good repair?
10. Do you follow good health habits?
11. Are you tactful?
12. Do you have good manners?

To my surprise, most of my answers to the checklist were negative. I had spent so much time brushing up on my teaching techniques and spiritual concepts that I had forgotten to brush up on the most important aid of all—myself. I would begin immediately to do something about it!

My mind again returned to that evening with my students. In spite of what seemed like gossip—perhaps just teenage glib—they did speak many gems of truth.

Now I realize, that as a teacher, more than my mind is showing!

HAPPINESS IS NOW Continued from page 5

schedule is so busy and his responsibilities so great?

Many high school and church teams have a prayer before going into a game. Ask a team member what benefit comes from pregame prayers. Do they help? Ask him to describe his feelings when they won the state championship, or when they lost it by one point. Does religion apply and bring satisfaction in athletics?

Does participation in or listening to good music ever lift the spirit or touch the heart? Is this religion?

Ask students how they feel when they earn A's in school. Does the achievement of excellence relate to gospel teachings?

When you received your first D or E, was your reaction comparable to failures in your religious life?

Imagine the emotions of a mother as she holds her newborn infant in her arms. This is a common, worldwide event; yet is there any religious significance?

Consider the impressions of a father when first he baptized and confirmed his own child. Ask some father to describe the occasion.

Have someone relate his experience of feeling the presence of the Holy Ghost for the first time. Was it a happy event?

Perhaps a student has witnessed a loved one healed by the power of the Holy Priesthood. Ask him if that "now" feeling is worthwhile.

Take students on a "journey" into gospel living. Let them see for themselves its effect on their lives and the joy it brings into present living. There is no doubt as to the validity of man's happiness as he lives the gospel of Jesus Christ.

It is hoped that these suggestions will be of value to teachers, and that success will be realized in proving to our youth just how "now" the gospel really is.

ERNEST FRANDSEN



I HAVE no adjective to describe the beauty and gloriousness of the world I see or attempt to see." Such is the basic philosophy of Ernest Frandsen. Throughout his life he has always been a very sensitive person—not only within himself, but sensitive to people and the world around him. Today, at age 81, he is still remarkably responsive to a broad segment of the world in which he lives.

Since retirement in 1953 he has traveled extensively to see the world. Cuba, Europe, Alaska, the Hawaiian Islands, and many parts of the United States have received his absorbing attention. His home is completely surrounded by the campus of the Brigham Young University, and he sees all the athletic events and is very much involved in many of the other multitudinous educational, cultural, and religious happenings on campus.

All who know Ernest know his wife also, for theirs is one of those rare companionships

where a relatively complete sharing of life seems to have been achieved. Their Golden Wedding anniversary was celebrated in June, 1962, yet these sweethearts continue to enjoy excellent health and the good things of life as do few who are 20 years younger than they. The former Florence Harmer has given birth to five children and has been a patient, sweet, loyal mother to the four children she reared.

Ernest Frandsen is an individualist. Never quite satisfied with accepting either the traditional or the status quo, he has reached out courageously to find new ways of solving present problems and to discover new possibilities for the future. He has always been known for the clear and analytical way in which he approached a problem. He is a good organizer and a thorough worker. He discharges his duties with enthusiasm and is meticulous, punctual, and precise.

His delightful sense of humor and his insight into individuals and situations attract others to him. When people engage in meaningful conversation in his presence, they may not always agree with him, but they will always know he is there. Eyebrows and interests often rise at his new "twists" on ideas and his iconoclastic thrusts. Those who know him will look for a characteristic little twitch in his lip which indicates he is either teasing or probing good-naturedly.

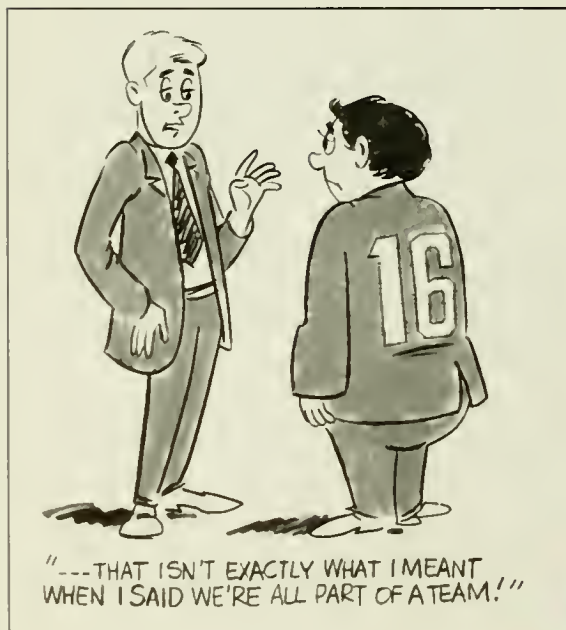
Ernest Frandsen knew his students—not only their names, but also their interests, needs, and accomplishments. He kept pace with their ideas and goals so that even when he retired there was little generation gap.

Brother Frandsen's life has been one of service. He filled an LDS mission to Denmark and twice served as bishop. He was principal of the elementary schools in Redmond (his home town) and Salina from 1911 to 1926 when he was employed to teach seminary. Later he taught in the Salina, Panguitch, North Cache, Sharon and Provo Seminaries. He received his normal degree in 1911, his B.A. degree in 1926, and his M.A. degree in 1934—all from the Brigham Young University.

His ideas and philosophy reveal that he is farsighted as well as practical. He believes that each individual has a definite purpose for being, that he is capable of extensive comprehension and achievement, and must exert effort and perseverance if he is to succeed. As Bishop Frandsen looks over the changes he has observed during his life, he feels that people are "altogether too limited in their outlook," and too

lazy to learn as much as they could and should. He thinks mankind has barely touched its potential to understand the gospel, let alone comprehend the world in which men live. These are, in part at least, a product of what he calls a "self-selector" program of education. This sadly mistaken educational philosophy left children without guidance and pushed people into responsibilities they were not yet prepared to accept. "Young people want controls, standards, and guidance along the way," and they want these things to come from adults in whom they have good reason to place confidence. He feels that in order to help all individuals reach their full potential, our educational system must accommodate itself to serve the needs of those not in a standard academic mold. Each must be given a chance to contribute to society in some meaningful, honorable way. Each should be recognized as a person of worth.

Brother Frandsen has taught and lived aggressively, dynamically, and fully. His undiminished concern for people and his zest for life are reflected in his present activities and interests. Although he eagerly accepts each day's challenge to learn and to broaden his vision, he has much to give others—his wisdom of a lifetime and his example of devotion and service to his fellowmen, and therefore, to his God.



Miss Cherokee



MISS Penny Otter, age 21, daughter of Mr. and Mrs. Henry Otter of Kopperston, West Virginia, was named "Miss Cherokee" at the Eastern Cherokee Indian Fair held in Cherokee, North Carolina, on October 6, 1868.

She was selected from several other entrants on the basis of poise, appearance, Indian characteristics, scholastic interests, and dedication to the advancement of the Indian people.

Penny will now represent the Cherokee Indian Tribe in the Miss Indian America Pageant that will be held in Sheridan, Wyoming, this coming summer.

At the present time, Miss Otter is active in the Cherokee Branch of the Church of Jesus Christ of Latter-day Saints and holds the positions of YWMIA president, Sunday School teacher, and Relief Society secretary. She is also an active seminary student. Penny graduated from the Oceana High School in West Virginia and in 1965 began working for the Bureau of Indian Affairs where she is presently employed as a clerk-stenographer in the Social Service branch.

Penny has expressed great satisfaction in being able to represent the Church and work among her people using the education that she has been able to obtain for their betterment.

When the human mind becomes thoroughly conscious of the fundamental nature of his own quest, of its own search for happiness, it instinctively turns to a study of the life which will insure that happiness. This rational search for the laws and principles upon which happiness depends is the beginning of wisdom. Once man becomes conscious of his own inner struggle and of the real nature of the thing he most desires, all other things will become secondary to it. This search for satisfaction and happiness is evident not only in part of man's effort, but in everything he does. It is as true in suicide as in the struggle to live; as true of the burglar as it is of the minister. The difference is not in the nature of the original urge which impels humanity on, but rather in the judgment of the individual as to the means of obtaining the desired end. Man's ignorance of the laws upon which happiness depends is responsible for the apparent complexity of the entire problem.

H. M. Woodward, **Humanity's Greatest Need**, p. 89.

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